



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NOTES AND ABSTRACTS.

CONDUCTED BY A. T. FREEMAN, H. A. MILLIS AND J. C. FREEHOFF.

The Gill School City: A New Educational Idea.—Mr. Wilson L. Gill, of New York, has worked out a plan for the organization of children in the public schools into a miniature municipality or "school city." The plan was successfully carried out during the months of July and August with the twelve hundred children in a vacation school in the east side of the city of New York. The children were organized into "a perfect miniature municipality, governed exactly like large cities, with a mayor, alderman, police, street-cleaning, and health departments." The officers were elected or appointed as they are in New York, and they performed their duties under the rules of the several departments of the municipal government of that city. The plan not only solves the questions of discipline and control within the school, and of keeping the school buildings and grounds in sanitary condition, but is of the greatest value in teaching by "doing" the duties of citizenship. The plan is now being introduced into two or three of New York's schools and into the Hoffman school of Philadelphia. It is hoped to extend it to the schools of all the large cities of the country.—*Public Opinion*, August 26, 1897.

The Philosophical Basis of Economics—A word to the sociologists.—the acts of men in society, social institutions and social changes are the creations of the choices of individuals. Individual choice, however, is governed by the economic law—greatest satisfaction with least sacrifice; greatest utility at least cost." This makes economics the fundamental science of man's activities in society. Utility is simply the principle of evolution seen upon its psychical side—teleological evolution. "Economic selection expresses the evolutionary process of psychical life."

I. *The Psychical Nature of Man's Activities, both Individual and Social.*—Modern science is essentially physical science. It has neglected psychical phenomena. These are as real as the physical phenomena, and are separate from them. A denial of this involves a denial of the possibility of any knowledge, for they rest upon the common basis of all knowledge—the unproved but universal assertion of individual minds.

"All factors in a result are causes, and the human will which organizes physical and social forces to achieve certain results, is clearly one of these causes." Psychical causation must be written in terms of human will. "The efficient cause is man's choice. To make social activity intelligible to us, therefore, science must so explain it. . . . Man's will thus becomes the dominating element in social causation."

II. *The Individualistic Nature of Psychical Activities—Social Organization Created by the Individual.*—"The individual, with his wants, his choices, and his self-directed activities, is the starting point in the scientific investigation of social phenomena and the end of all social science as well. The reason for this lies near at hand. Since human choice is the large, the controlling force in social causation, we must perforce take the individual as the integral unit, for there is no choice, but individual choice. . . . The individual recognizes himself in a threefold sphere of relations, viz., (1) to himself, (2) to others like himself—the social environment—and to (3) his physical or cosmic environment."

"All social action is a resultant of the forces set in motion by individual wills, and science can only explain these activities by tracing them to their starting point in the choices of individuals." Society must also be explained on basis of individual choice. Social institutions are merely individual choices hardened into habits.

III. *Utility, i. e., Economic Selection, the Law of Individualistic Activities; Social Causation Teleological.*—Utility is the general principle of individual choice in all activities, whether for preservation or development. As the law of psychical evolution, "utility," is identical with "fitness," as the law of physical evolution. "The direction

of social change depends thus upon the utilitarian choices of individuals, and these choices are in their last analysis economic choices. In other words, the economic law—greatest utility with least sacrifice—is the generic law of human activity, both that which is directed to preserve the status and that which aims at social evolution.”

IV. *Economics, as the Science of Utility, the Master Science of Psychical Activities.*—“The separation of phenomena by our consciousness, in its primary judgment, into the two classes, physical and psychical, compels a corresponding division of the sciences.” All classification must be relative to the forms and modes of human thought.

The multitude of the special sciences, for example, which deals with the physical world have been gradually brought into a system under three general or master sciences, physics, chemistry, and biology.” “The aim of psychical science must be to choose such general points of view that the relations between them are naturally understood. This necessitates master sciences which have a body of fundamental principles forming the framework of all the special sciences. This does not imply a division of the field among master sciences, but rather the assumption of characteristic standpoints. Economics is the science which deals with the fundamental principles of psychical activity, and is therefore inherently the master science of society.

The following simple yet sufficiently comprehensive classification of the sciences is proposed :

A. <i>Physical Sciences.</i> Studying phenomena from the standpoint of matter (unconscious) and in motion (fortuitous or non-teleological).	Physics	} General sciences or master sciences, the principles of which apply to many special sciences. A group of chemical sciences, for example. Certain special sciences may be composite and belong, in part, to two or more master sciences.
	Chemistry	
	Biology	
B. <i>Psychical Sciences.</i> Studying phenomena from the standpoint of mind (conscious) and its activities (teleological).	Psychology,	Master science of mind as knowing.
	Economics,	Master science of mind as utilizing.
		Science of utility.
		Science of practical life.
	Includes :	
		Æsthetics, <i>i. e.</i> , the science of motive sensations,
		Economics, in the narrow sense of the science of adjustment of environment to subject, and Ethics, the science of adjustment of subject to environment.

V. *Sociology, one of the Special Economic Sciences.*—The leading tendency of sociology has been (1) “the assumption of the physical standpoint, and (2) the assumption of ‘groups’—of a vaguely conceived society—as the primary fact to which the individual appears as secondary.”

The contrary is true for economics. “The economic individual initiates action, he uses society or the social group as his means and he achieves an end for himself—an end fore-ordained by himself. . . . Social institutions and groups persist or change according as they have utility—fitness, that is, not in the physical sense, but fitness as seen by the individual. Individuals, thus, are the primary fact, and society exists by them and for them, while to the sociologist the primary fact is society which makes the individual and whose ends the individual serves.”

Sociology cannot be a master science inasmuch as it simply studies man with reference to his association with other men. “If there were only one man in the world there would be no place for a science of sociology,” but all the fundamental concepts of economics would still remain. “Goods, utility, value, labor, capital, wealth, wants, consumption, production, dynamics. These are facts in the economic life of every man, not only as a member of society, but as a solitary individual.”

Sociology is the science of social organization. "As such its endeavor is to explain the relation of the individual to society, to trace out the workings of the psychic acts of individuals as they build up groupal structures, establish social institutions, and lead forward social change. As such it also studies the reactions of social groups, social institutions, and social change upon the individual."

Sociology is the master science of a large group of special economic sciences, those dealing with the methods of human association. Human association is a process of economic selection, and the groups which constitute the concrete forms of organization are held together by the economic choices of individuals. Utility is the causal principle running through all social processes. Utility is an economic principle. Hence economics is the master science of psychical activities.

"To make society intelligible we must accept the principle of economic selection, or utility, as the universal law of social causation, and, in our science of society, we must abandon the unscientific attempt of the earlier sociology to wrest the laws of physical causation into an impossible explanation of the teleological phenomena of men in society."—SIDNEY SHERWOOD, *Annals of the American Academy*, September 1897.

Public Baths in Europe.—In 1794 Liverpool established a bath house at public expense for the benefit of the people. Since then they have been very extensively established in England and on the continent of Europe.

"Within two years appropriations have been made by New York, Chicago, Boston, Buffalo, and the town of Brookline, Mass., for the erection and maintenance of public bath houses. It is probable that the policy thus inaugurated will become general and popular wherever in this country large numbers of people are crowded together under conditions unfavorable to cleanliness, comfort, and health."

European experience points to the fact "that the establishment of public wash-houses in connection with bath houses of the combined swimming and cleanliness type is not so common as in the early years of its movement. The experience of Glasgow . . . at least suggests the advisability, where public wash houses are provided, of making them numerous, small, self-contained, and of locating them in the heart of thickly settled districts. The success of the movement in Germany for establishing people's and workmen's baths of the shower bath type suggests that the multiplication of the simpler and less expensive forms of baths establishments is the wisest policy to be pursued by American cities in their first attempts to provide the working classes who have not bathing facilities in their own homes with adequate baths for cleansing and refreshment."—EDWARD MUSSEY HARTWELL, *Bulletin of the Department of Labor*, July 1897.

The Mob Mind.—"A mob . . . is a crowd of people showing a unanimity due to mental contagion." It is marked by mental instability and is under the influence of suggestion.

"The inhibitive power which measures our ability to go our own way undisturbed grows with the variety and number of suggestions that reach us." Yet men who can readily throw off the thousand suggestions of everyday life will be quite swept away by the reiteration of a single idea from all sides.

The first orientation of minds is brought about by some object, spectacle, or event. Three results follow: "(1) By mere contagion the feeling extends to others till there is complete unanimity; (2) each feels more intensely the moment he perceives the rest share his feeling; (3) the perceived unison calls forth a sympathy that makes the next agreement easier, and so paves the way for the mental unity of the crowd." Mob formation thus takes time. Presence is not necessary. City populations exhibit the familiar characteristics of the mob apart from any thronging.

"With the telegraph to collect and transmit the expressions and signs of the ruling mood, and the fast mail to hurry to the eager clutch of waiting thousands the still damp sheets of the morning daily, remote people are brought, as it were, into one another's presence. Through its organs the excited public is able to assail the individual with a mass of suggestions almost as vivid as if he actually stood in the midst of an immense crowd." Formerly no large population could at the same moment be

in a like degree of agitation. The almost instant consensus of feeling or opinion works for ill if it issues in immediate action. Wholesome deliberateness disappears with the vanishing of slowness in focusing and ascertaining the common will due to improved facilities of communication.

"Mob mind working in vast bodies of dispersed individuals gives us the *craze* or *fad*. This may be defined as that irrational unanimity of interest, feeling, opinion, or deed in a body of communicating individuals which results from suggestion or imitation."

Vogue can often be explained in terms of novelty, fascination, and mob mind. Even the new which can make its way by sheer merit does not escape becoming a fad. Persistence in consciousness is the test of reality. Mere novelty must ever yield to a fresh sensation, while the genuine improvement, on the other hand, meets a real need and therefore lasts.

The fad does not spread in a medium specially prepared for it by excitement. It owes half its power over minds to the prestige that in this age attaches to the new. "The great mass of men have always had their lives ruled by usage and tradition." Today people ape the many instead of their forefathers. "Except where rural conservatism holds sway, mob mind in the milder forms of fad and craze begins to agitate the great deeps of society."

Half-education has supplied many with ideas without having developed the ability to choose among them. Power to discriminate between ideas in respect to their value lags behind their power to receive them, and so a half-education leaves the individual with nothing to do but follow the drift. "Formerly people rejected the new in favor of wont and tradition; now they tend to 'go in' for everything, and atone for their former suspiciousness by a touching credulity. The world is abuzz with half-baked ecstatic people who eagerly champion a dozen different reforms in spelling, dress . . . each of which is to bring in the millenium all at once. . . . Had these ripples a real ground swell beneath them the world might soon be made over. But, alas! they are only ripples."

"The remedy for mob mind, whether presented in the liquefaction of our city folk under modern conditions of mental intimacy, or in the mad rush of the public for the novelty of the hour, is not in replanting the hedgerows of custom. We must go forward, keeping in mind, however, that the chief present need is not to discredit the past but to discredit the mass. The spell of ancestors is broken; let us next break the spell of numbers. Without lessening obedience to the decision of majorities, let us cultivate a habit of doubt and review. In a good democracy blind imitation can never take the place of individual effort to weigh and judge. The frantic desire of frightened deer or buffalo to press to the very center of the throng does not befit civilized man. The huddling instinct has no place in strong character. Democracy's ideal is a society of men with neither the "back"-look on the past nor yet the "out"-look on their fellows, but with the "in"-look upon reason and conscience. We must hold always to a sage Emersonian individualism, that, without consecrating an ethics of selfishness, a religion of dissent, or a policy of anarchism, shall brace men to stand against the rush of the mass."—EDWARD A. ROSS, *Appleton's Popular Science Monthly*, July 1897.

Natural Selection, Social Selection, and Heredity.—"Natural selection is the outcome of certain physical facts: (1) Environment: the complex of forces, such as soil, climate, food, and competitors; (2) heredity: the tendency of offspring to follow the type of the parent; (3) variation: the tendency to diverge from that type; (4) overpopulation: the tendency to multiply offspring beyond the food supply; (5) struggle for life: the effort to exclude others or to consume others; (6) consciousness of kind: the tendency to spare and coöperate with offspring and others of like type; (7) survival of the fittest: the victory of those best fitted to their environment by heredity, variation, numbers, and consciousness of kind."

The above physical facts underlie human society, but self-consciousness enters with novel results. Self-consciousness is the product of evolution—biological, as seen in the prolonged plastic and unfolding state of the brain, and sociological, as is

seen in the resultant possibility of education. "Education is preëminently a social activity." "In social selection society enters between the individual and the physical environment, and, while slowly subordinating the latter, transforms its pressure upon the individual, and he alone survives who is fitted to bear the social pressure." "Personality is the final outcome of social selection. When once liberated it becomes a new selective principle to which all others are subordinated."

"Social selection is partly natural and partly artificial. It originates artificially in the self-consciousness of dominant individuals. Struggle and conflict ensue, out of which private property survives in its various forms as an intended control over others. This control is then transmitted as the various social institutions to succeeding generations, and becomes for them natural and unintended. These social institutions then constitute a coercive environment, not over wholly unwilling subjects, but over those whose wills are shaped by education and social pressure to coöperate with the very institutions that suppress them."

"Social evolution . . . is the evolution of freedom and opportunity on the one hand, and personality on the other. Without freedom and security there can be no free will and moral character. Without exalted personality there can be no enduring freedom. The educational environment, therefore, which develops personality must itself develop with freedom."

"With education and opportunity the higher forms of human character will naturally increase and survive. With the independence and education of women sexual selection becomes a refined and powerful agent of progress. With the right to work guaranteed the tramp and indiscriminate charity have no excuse, and the honest workman becomes secure in the training and survival of his family."

"We hear much of scientific charity. There is also scientific justice. The aim of the former is to educate true character and self-reliance. The aim of the latter is to open the opportunities for free expression of character. Education and justice are methods of social selection. By their coöperation is shaped the moral environment where alone can survive that natural, yet supernatural, product, human personality."—JOHN R. COMMONS, *Arena*, July 1897.

The Penal Question from the Ethical Point of View.—I. From the moral point of view two objects are sought in dealing with an offense—to protect the injured and to bring the offender to reason. Both have the same moral source—the sentiment of sympathy or compassion. The principle that we are brought into moral relations with both parties is opposed by two sorts of adversaries: those who recognize only the rights of the injured to protection and redress (the popular opinion), and those who admit no form of violent dealing with the criminal. II. The doctrine of vengeance has a real historic explanation. Punishments actually employed present a transformation from the primitive principle of blood vengeance. Vengeance has been taken from the hands of the individual in turn by different social groups—the family, gens, tribe, and finally the state. The state considers crime as social and takes vengeance for the violation of its laws. III. The fact of historic development from primitive vengeance, however, furnishes no logical justification for the vengeance theories still in favor among many philosophers and jurists. It cannot be admitted that by injuring the criminal the negation of the crime is secured, since the crime is an accomplished fact, and the mere succession of two negatives does not make a positive. IV. The absurdity of the doctrine is again evident when it is seen that, with few exceptions, existing punishments bear no relations to their corresponding crimes. The cruelty of punishments is above all the immoral element. There is a manifest tendency in penal law to maintain cruel punishments. This tendency finds its empirical support in the principle of intimidation, which is fundamentally connected with vengeance. If intimidation is maintained it carries with it logically all forms of torture according to their efficiency for the purpose. If not thus maintained it must be entirely renounced as immoral in its essence. V. While the moral point of view has penetrated the domain of law and removed the most efficient forms of intimidation, there still remain many useless cruelties in our penal systems. The moral law forbids making man merely a means for another's good. It is then an immoral act to punish

the offender even with a view to the good of society. VI. Punishment, in the form of reprisal, is not ethically justifiable, because man is denied the privilege of existence, the possibility of moral regeneration—an inherent right—and is made a passive instrument for the safety of others. But moral law, moreover, demands an effective reaction against crime and defines this reaction as a legitimate field of active charity, which restrains the manifestation of bad volition, not only in the interest of society, but also of the offender. Thus punishment is complex in nature, yet entirely subject to the moral principle of charity, embracing both injured and offender. VII. The positive problem of punishment is not the infliction of physical pain, but correction. A public trusteeship of offenders, composed of competent men, is the only idea of punishment permitted by ethical principle. A penal system founded on this principle would be more efficient, as well as more equitable and humane, than the existing system.—WLADIMIR SOLOVIEFF, *Revue Internationale de Sociologie*, Juillet, 1897.

Christian Socialism.—Democratic movements have hitherto been anti-religious. Christian Socialism aims at an order based on natural rights and on divinely revealed rights. It ignores historic rights. But historic rights fix the bonds of society, and their continuity is necessary to its life. They may be transformed. In Christian societies they change with conditions, but the change is progress only when historic continuity is kept. Present evils are social as well as individual. God has made man social. Society is the means necessary to perfect him. The better the instrument, the greater the improvement, the more rapid man's ascent. The social state is not of human invention, neither are its forms. Then there remains nothing to invent, but only to adapt to conditions the essential laws of society and the laws peculiar to the historic formation of a society. The programme of Christian Socialism puts the religious question aside by claiming for the church only the rights of any private association. This is probably not due to a principle, but in order not to be isolated from the general democratic movement. The historic school says that neither in theory nor practice can we ignore that society is historically Christian, and that the Revolution was the dechristianization of society. The programme, of course, calls for religious liberty, but can the state live without a public guardian of its faith, and without fixed relations with this authority? By "religious liberty" is generally meant a neutrality tolerant of all religions and of all forms of irreligion, the state without God, or at least without the God of Christians. In other points we accept the programme, universal suffrage, administrative decentralization, the referendum, etc. The apostles of democracy treat the higher classes as enemies and seem to fancy that the Fourth Estate ought to be the whole of society. Society has always been, and will always be, an organization of classes. With the re-establishment of Christianity, classes will be diversified by their functions, but not therefore subordinated. Le Play summed up this coördination of the elements of society in the formula, "Theocracy in souls, democracy in the community, aristocracy in the province, monarchy in the family and the state." These elements are constantly present, but with varying acceptance in each nation and each age. The political problem lies in determining their form and interdependence for the present hour.—MARQUIS DE LA-TOUR-DU-PIN CHAMBLY, *L'Association Catholique*, Aout 1897.

The Psychological Bases of Sociology.—I. Social phenomena lend themselves to a double method—the scientific and the teleological. This duality is apparently contradictory, the inflexible law of causality being incompatible with conscious effort of the human will toward what ought to be. The moral side of social life appears as the consequence of historic causes, and prolongs in an interminable series antecedent phenomena which render absolutely necessary the appearance of certain facts. The social ideal of the future ceases to be strictly ideal and becomes the necessary resultant of historic development. The solution of this methodological contradiction has been sought in a violation of the evolutionary method by a division of phenomena into two categories—those which are subject to determinism, and those which are not. Such division, however, is merely arbitrary. It is likewise only an evasion to maintain that conscious effort, though it cannot change, may accelerate

social evolution. The solution of the apparent contradiction must be found outside the domain of phenomena themselves. The rule of causality is exclusive in the domain of pure phenomena, whether physical or psychical. But all phenomena enter the ethical form when looked upon in their relation to the subject, the thinking being. II. The essence of phenomenality is possibility of representation as an object of thought. "Existence" is equivalent to possibility of becoming an object of thought. The object of thought contains implicitly the notion of the thinking subject. Intuition itself is in complete accord with the negative character of the subject. The negative side of consciousness, the thinking subject, is that which, necessarily conditioning all phenomena, is not itself phenomenon and thus eliminates causality from itself. III. The nature of the object of sociology. Social phenomena, being first of all phenomena — objects of thought — are included in the two forms of our intuition. In the domain of social life a phenomenon cannot be social without being at the same time either material or mental. Nevertheless social phenomena possess a specific attribute. Physical phenomena become social when they become bearers of human wants. A psychic phenomenon becomes social when it ceases to be merely an inner state of consciousness and acquires an objective character — a desire raised to the dignity of a social fact. The specific attribute of social phenomena is the synthesis of the physical and psychic categories. Physical phenomena spiritualize in becoming social; psychic objectify; both become psychic facts. IV. By reason of this psychico-objective character of social phenomena there has been formed the hypothesis of a super-individual collective consciousness, corresponding to the hypothesis of "elementary sensations" in the individual, which is a synthesis of individual consciousnesses. Both hypotheses, however, are founded upon a philosophical error. They forget the fact that the human mind, by which everything manifests its being, cannot be translated into something else than itself, and that it is useless to seek explanations outside of human thought, that is, attempting to put phenomena into ultra-phenomenality. (*Continued*).—EDOUARD ABRAMOWSKI, *Revue Internationale de Sociologie*, Aout-Septembre, 1897.

Disorganization of the Family and its Social Consequences. — The constitution of the family is the essential element in society. Upon its character depends the quality of the whole social life. Decadence commenced for the Greeks and Romans when the organization of the family was weakened. In the last quarter-century tendencies toward disorganization in the French family have become clearly apparent. There are five general causes of this disorganization, which hold for all classes of society: (1) Destruction of religious belief, which has carried with it weakening of moral principles; (2) the general desire, to which parents often sacrifice everything else, to raise their children to a higher position than their own; (3) weakening of the authority of parents and of the respect which their children show them; (4) thirst for pleasure; (5) abuse of divorce. Among the causes which apply specially to particular classes of society are the following: (1) the passion for money-making, particularly apparent in the *bourgeoise*, which leads to neglect of the education and care of children and inculcates in them a spirit of selfishness; (2) the instability of the life of the laboring classes in cities in the matter of housing, occupation and wages; (3) the alcoholic habit. Some of the social consequences of the disorganization are: (1) increase of the crime of infanticide; (2) increase in the number of acts of brutality committed by parents on children; (3) increase in the criminality of children and young people. Energetic remedies must be applied to meet the evil of family disorganization. Religious beliefs must be brought back to the family. To this end the school must be favorable to religion. Religious neutrality in schools has proved to be an impossibility. Parents must act in the family in such a way as to secure the respect of their children. A distinctly moral education must be added to the intellectual instruction both in the school and the family. Finally, divorce should be made attainable only in extreme cases. — ERNEST PASSEZ, *La Réforme Sociale*, 1er Septembre, 1897.